

**Pseudo-Jerome**  
**Letter 149: An English Translation**  
**of**  
**“De Solemnitatibus Paschae”**  
**(On the Ceremonies of Passover)<sup>1</sup>**

(CPL 2278)

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<sup>1</sup> This file was created by Roger Pearse, 2026 and the file and all its contents are placed in the public domain by the author.

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## Introduction

Among the letters of St Jerome is a short text with the title of “De solemnitatibus paschae” (CPL 2278). In the manuscripts in which it is preserved, when any author is given, it is attributed to Jerome, but clearly falsely. The text is divided into six chapters. The author discusses the Jewish ceremonies of passover, and how these are superceded by the gospel. Both the author and the dedicatee – addressed as “papa”, so possibly a Pope – are unknown.

The real focus of the work is on computus, the methods for calculating the date of Easter. In particular the author attacks those whose calculation method means that Easter could fall on the fourteenth of the Jewish month of Nisan. This calculation was used in Ireland, so this work belongs to the 6-7<sup>th</sup> century struggle between the Irish and Roman methods which culminated in the Synod of Whitby in 664. The work takes the Roman side.

The text is preserved mainly in manuscript collections of computistical texts written in that period. Seven manuscripts are known to exist,<sup>2</sup> all of which are accessible online. These are as follows<sup>3</sup>:

- L = London, British Library, Cotton MS Caligula A XV (8<sup>th</sup> c.), fols. 86v-90r.
- C = Köln, Dombibliothek 83.2 (ca. 805 AD), fols.201r-203r.
- T = Tours, Bibliothèque Municipale 334, (ca. 819 AD), fols. 8v-10r.
- G = Geneva, Bibliothèque de l’Université 50 (9<sup>th</sup> c.), ff. 121r-123r.
- V = Vatican lat. 642 (11<sup>th</sup> c.), fols. 89r-90v.
- S = Oxford, Bodleian Library, MS Bodley 309 (11<sup>th</sup> c.), fols. 82v-84r.
- P1 = Paris BNF lat. 16361 (formerly Sorbonne 283) (12<sup>th</sup> c.), pp.212-17.

The manuscripts divide into two groups. The first group contains only P1. All the others belong to the second group, and appear to derive from a single copy where the scribe added chapter headings and explanatory glosses. In his thesis Walker stated that V, L and S derive from C, and that V was copied from S before certain corrections were made to S. But if so, it is interesting that C alone has “turbiciunulam” where V, S, T and G all have “sorbiticunculam”, and L has the correct “scriptiunculam”. The sentence is difficult, however, and it may be that all these variants merely reflect scribal emendations, more learned or less.<sup>4</sup>

The text was first printed by Domenico Vallarsi in 1734, as letter 149 of the letters of St Jerome.<sup>5</sup> Vallarsi took care to state that he did not think that it was authentic. He used the Vatican

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<sup>2</sup> D. O’Croinin, “The Computistical Works of Columbanus”, in: M. Lapidge (ed.), *Columbanus. Studies on the Latin Writings*, Woodbridge: Boydell (1977), p. 264-270; p.266.

<sup>3</sup> Five of the sigla, C, L, S, V and P1, are from Strobel, p.68, apparently from Walker (1957). The other two are added for convenience.

<sup>4</sup> See [appendix 1](#) for discussion.

<sup>5</sup> D. Vallarsi, *Sancti Eusebii Hieronymi ... Operum*, vol. 1, Verona (1734), cols. 1103-1108.

manuscript (V), and he states that he had to emend the text heavily. Vallarsi's text was reprinted in 1845 by Migne,<sup>6</sup> A German translation and study was made from Migne by August Strobel in 1984.<sup>7</sup>

Further editions appeared during the 19<sup>th</sup> century, finishing with the *Monumenta Germaniae Historica* edition, which reprinted a text by B. Krusch based entirely on the Paris manuscript.<sup>8</sup> Krusch oddly attributed the work to St Columbanus. But this attribution has not been accepted, not least because Columbanus was a strong advocate of the Irish dating.

In the 20<sup>th</sup> century G.S.M. Walker produced a critical text and an English translation in 1957.<sup>9</sup> Unfortunately this volume has not been accessible to me. There is a very useful overview article by Dabhi O'Cronin (1977).<sup>10</sup>

For this project, there was no intention to prepare a Latin text, although inevitably a few critical notes have been included where required. The following translation is based upon the MGH edition, and deviations from this are indicated. However the text has been compared to the Vallarsi text, and the manuscripts were consulted where the text looked doubtful. Chapter headings are all taken from the manuscripts. Words in round brackets in the translation were added for clarity.

The purpose of this translation is purely to make the work better known to the public. Scripture references have been included, but the psalms are referenced using the Vulgate numbering.

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February 5, 2026.

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<sup>6</sup> J.-P.Migne, *Patrologia Latina*, vol. 22 (1845), columns 1220-1224.

<sup>7</sup> A. Strobel, *Texte zur Geschichte des frühchristlichen Osterkalendars*, series: Liturgiewissenschaftliche Quellen und Forschungen, vol. 64, Münster (1984), pp.68-79.

<sup>8</sup> W. Gundlach, *Monumenta Germaniae Historica, Epistolarum tomus III. Merowingici et Karolini Aevi I*, Berlin (1892), pp.154, 177-182.

<sup>9</sup> G.S.M.Walker, *Sancti Columbani Opera*, series: *Scriptores Latini Hiberniae* vol.2, Dublin (1957), pp.198-206.

<sup>10</sup> Dabhi O'Cronin, *idem*.

## The Disputation of St. Jerome regarding the Solemnities of Passover / Easter.<sup>11</sup>

1. Regarding the solemnities, sabbaths, and new moons, which are commanded to be observed by the Lord in the Law, we are compelled by the authority of your Charity to say what should be rejected according to the letter, and what should be observed spiritually. First we are obliged to respond to those who love the letter and to the adversaries of the truth. Although I could reasonably strike back at them, I prefer to bring them to the recognition of the truth by addressing them in a winning and gentle manner.

In their desire to chew over the bitter bark of the root they are ignoring the fruit, and in admiring golden dust they are despising the finished metal. Because even if they contend that all things should be observed according to the letter of the Law, they cannot be enlightened by the Spirit of Truth because there is a veil placed over the face of Moses.

But even if they have not assented to the truth, let us bear them anyway upon the shoulders of our patience, “ready to give an account of that faith which is in us,” (1 Pet. 3:15), according to the custom of the scape-goat which is sent out to its destruction,(Lev. 16:20-26),<sup>12</sup> and to wash our garments afterwards, so that we may not stay contaminated by the pollution of heretical thinking.

Now at the start of this little book we will follow the example of Jeremiah: we will first uproot and destroy, and then we shall plant and build. (cf. Jer. 1: 10).

2. Regarding the scriptures, we want to show first how these feast days of the Lord, which are commanded to be observed in the Law, must be celebrated, not as a shadow,<sup>13</sup> but as a spiritual observance. And if anyone wants to treat the authority of one as unimportant as myself as of little account, let them listen to the prophets. These looked into the future by providential prophecy and with a clear voice foretold the condemnation of these things in the days of the gospel.

Indeed through them the Lord himself proclaims in advance, “Your feasts, new moons, and sabbaths, my soul hates” (Isaiah 1:13-14), and (in this way) the Lord declares that he did not command these things, when it is clear that He did command these things in the Law. What else is shown by these words, other than that, once Christ the end of the Law has come, He does not command them to be observed according to the letter?

Regarding sacrifices, however, he says through another prophet (Ps. 50:8-9), “I will not reprove you for your sacrifices: your burnt offerings are always in my sight. I will not take calves out of your house, nor goats out of your flocks,” and the rest, as far as, “or shall I drink the blood of goats?” (Ps. 50:13)

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<sup>11</sup> Inc: “Disputatio hieronimi de sollempnitatibus paschae”, Expl: “” – C; Inc: “Incipit disputatio sancti hieronimi de sollempnitatibus paschae”, Exp: “” – G; Inc: “”, Exp: “” – L; Inc: “”, Exp: “” – P1; Inc: “”; “Explicit disputatio de sollempnitatibus” – S; Inc: “Incipit disputatio sancti hieronimi de sollempnitatibus paschae [Pentecostes et scenophegiae et al. legibus]”, Expl: “” – T; Inc: “In nomine Dei Patris et Filii et Spiritus Sancti. Incipit Disputatio Sancti Ieronimi De sollempnitatibus Paschae”; Expl: “Explicit Disputatio De Sollempnitatibus” – V.

<sup>12</sup> The MGH text indicates a lacuna here; neither Vallarsi nor Walker do so.

<sup>13</sup> Or “foreshadowing,” perhaps.

The Apostle, filled with the same Spirit, fittingly says in these words, (Col. 2:16-17) "Let no one pass judge you in food or drink or in respect of a festival day or of the new moon or of the sabbaths, which are (just) a shadow of things to come" and the rest. With the utmost clarity he declares in these words that in observing either particular days or foods in the flesh he can find nothing but an empty shadow and a snare of deception.

The Lord Jesus also declared (implicitly) in the gospel that (the commandment about) the sabbath is abolished when he commanded the paralysed man, "Take up your bed" (cf. Mark 2:9; John 5:8), because it is clear that this was forbidden by the Law, namely to carry burdens on the sabbath. He also abolished the feast of Tabernacles when he said, "I do not go up to this festival day" (John 7:8), just as if He had said, "In this observance of this festival, the glory of my honour will not go up." (cf. John 7: 39)

**3.** Regarding Passover, however, the greatest sacrament of our salvation, I shall speak a little more fully, although there is not the time to discuss everything.

Firstly, I wish to demonstrate through what regulations and how many it is commanded to observe the Lord's Passover. Through Moses, the Lord commanded that, on the tenth day of the first month, a lamb, a spotless young lamb, should be set aside and kept until the fourteenth day. On the fourteenth day, in the evening it should be killed by the whole assembly of the children of Israel.

When the Lord himself, the true Lamb, was moving towards the true passover, He observed some of these observances, intending them to continue; but others he changed, preferring them not to continue. While He considered it right to be sacrificed according to the command of the Law in the first month, and made sure that the time of his passion did not in any way precede the fourteenth moon, the gospel reports that he still did some things contrary to the foreshadowing (of the Law),<sup>14</sup> because although He was handed over to the Jews by Judas, he was not taken into custody on the tenth day of the first month, and although He had considered it right to give the sacraments of His body and blood to His disciples during his lifetime, it is revealed that He did this also contrary to the foreshadowing<sup>15</sup> (of the Law), because that lamb, which at passover is ordered to be killed as a foreshadowing of Christ, was commanded to be roasted with fire and eaten by the people, together with its head and feet and entrails, after it was slaughtered.

Now it seems to me that God makes clear that he did this for two intelligible reasons. (Firstly), if he had not changed the (format of) the sacrifice afterwards, when he had eaten passover with his disciples, saying, "This is my body," (Mt. 26:26) then they would suppose that it should still be observed going forward. The other reason is, I think, this: so that when they saw, prior to the passion, the body of the Lord whole and containing his blood in him, they would believe that they were being refreshed spiritually in the body; and so this should be believed by us now in the same way. And we must also consider this: that it was not on the fourteenth day at evening, as the Law commands, that "the Lamb of God, who takes away the sin of the world," (John 1:29) and "Christ our passover was sacrificed," (1 Cor. 5:7) but on the fifteenth day. From this it is evident that the feast day of the Jews along with its sacrifice was abolished by the Lord.

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<sup>14</sup> Lit. "figura".

<sup>15</sup> "figura".

But what are we to understand from this: that first they<sup>16</sup> eat the body of the foreshadowing lamb (cf. Exodus 12), and then He refreshed the apostles with the food of his body; and, after the foreshadowing of the Jews, Christ was sacrificed in our passover? This, I think, is in order that the reality would not precede the foreshadowing, but the foreshadowing would precede the reality, because “The spiritual did not come first, but the natural; and after that the spiritual” (1 Cor. 15: 46). For this reason the whole church, the chosen and beloved bride of Christ, anathematizes those who, like the Jews, decree that the fourteenth moon is to be celebrated<sup>17</sup> on the passover feast, and the sabbaths and the rest of the shadow observances of this sort. And this only did the Lord deem worthy to observe, so that he decreed without ambiguity that, in the first month AFTER the fourteenth day, the passover festivity<sup>18</sup> should be celebrated, although in this a difference has arisen in the church, some believing that it is sufficient to avoid celebrating passover<sup>19</sup> with the Jews on the fourteenth, while others strongly and cautiously maintain this, that they do not dare to celebrate the sacrifice of the true “Lamb of God, who takes away the sin of the world,” before the fourteenth, according to that legal precept which the Lord, coming to his passion, did not at all despise, but said, “You shall keep it<sup>20</sup> until the fourteenth day,” (Exodus 12:6) which the Church, following the authority of the apostolic see, now especially observes.

But let us turn our attention to the spiritual interpretation because there is not enough time to examine every detail, leaving these things in which it is commanded to eat the body of the passover lamb on the fourteenth day of the month in the month of new things:<sup>21</sup> so that, while new fruits are being born from good works because the words of the Decalogue<sup>22</sup> have been fulfilled by us, as we stand firm in the four-fold perfection of the gospel, we may eat the body<sup>23</sup> of our Lamb in the evening of the world, in which the end of the ages has come, with unshadowed hearts, while the Holy Spirit is illuminating the night.

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<sup>16</sup> the apostles.

<sup>17</sup> “celebrari” – L, S, T, V, Vallarsi; “caelebrari” – C, G; “expectari”, “to be awaited” – P1, MGH.

<sup>18</sup> At this point in the text a phrase appears which creates difficulty. In the MGH edition this is given as “procedentem una sabbatorum”, “happening on a Sunday”. The first word is uncertain. Variants: “procedentem”, “going ahead, happening” – P1, MGH text; “procedente” – C, G, L, T; “praecedentem”, “preceding” – Pitra edition; “praecedente” – S, V, Vallarsi: which Strobel understands this as “after the fourteenth day (which precedes the passover feast) it should be celebrated on the Sunday”. The variety of readings in MSS and editions testifies to the uncertainty here. Unfortunately the first syllable pro/pre is abbreviated in every MS, as is the ending –em when present. “una sabbatorum”, “on one of the sabbaths”, i.e. a Sunday. The whole “procedentem/praecedente[m] una sabbatorum” seems to be a gloss, and the text makes better sense without it. If so, the correct reading is perhaps “praecedente una sabbatorum”, an ablative absolute present, “preceding a Sunday”, and the gloss was intended to clarify that the words “paschal festivity” do not refer to Easter Sunday, but to the passover date.

<sup>19</sup> “pascha” – which is the accusative for a first declension neuter noun. This form is attested in the medieval ps.Donatus, “Ianua”. Text printed in Federica Ciccolella, *Donati Graeci: Learning Greek in the Renaissance*, (2007). p.271.

<sup>20</sup> The passover lamb must be kept aside from the flock; the verse continues, “and the whole multitude of the children of Israel shall sacrifice it in the evening.”

<sup>21</sup> Lit. “mensis novorum”, cf. Exodus 34:18 “in tempore mensis novorum”, “in the month of the new [things/corn/fruits]”.

<sup>22</sup> The Ten Commandments.

<sup>23</sup> “carnes”, lit. “flesh”

4. Regarding the Sabbath,<sup>24</sup> for six days we are commanded<sup>25</sup> to work, but on the seventh, that is the Sabbath, we are forbidden all servile work. By the number six the perfection of works is signified, because God made heaven and earth in six days.

On the Sabbath, however, we are forbidden to do any servile work, which is sin, because “whoever commits a sin is a slave to sin;” (John 8:34) so that, when we have completed the perfection of works in the present age without hardening our hearts, we may deserve to arrive at the true rest which is denied to the obstinate. As the Lord says through David, “They shall not enter into my rest.” (Ps.94:11, Heb. 4:3-7)<sup>26</sup>

Regarding Pentecost,<sup>27</sup> from the day after the Sabbath we are commanded by the Law to count seven full weeks until the day after the completion of the seventh week, that is the fiftieth day<sup>28</sup>, on which the first fruits are offered. This numbering of full perfection is made through the number seven, and fifty, and five times ten, which I think signifies this: that through the number fifty, which contains forgiveness in itself,<sup>29</sup> and through charity, which is poured into our hearts by the grace of the sevenfold Spirit coming upon it, we may have the five senses of our body placed under the Law of God, which contains within it the words of the Decalogue; and, as I said, through charity, “which charity covers over a multitude of sins.” (1 Peter 4:8) And so we shall offer a new sacrifice to the Lord in all our dwelling-places, offering up (ourselves) to<sup>30</sup> our great Priest along with our peaceful sacrifices, just as we shall have made peace with the Lord by offering spiritual sacrifices acceptable to God through Jesus Christ, He who eats the bread of the first-fruits of our land, though leavened, yet consecrated to Himself.

This is our high priest, who, having entered heaven, is able to have compassion upon our weaknesses, (Heb. 4:14-15) and, since we have him as an advocate with the Father (1 John 2:1), He accepts<sup>31</sup> the works which, leavened with the leaven of our frailty, through His compassionate mercy rise up through the upraised hand of prayer<sup>32</sup>, to<sup>33</sup> this priest. They do not bring to God an odour of sweetness, but rather demand His forbearance.

5. Regarding the Feast of Tabernacles.<sup>34</sup> And at the end of the solar year among the Hebrews, i. e. in the seventh month,<sup>35</sup> when the harvest is gathered into barns or storehouses, then it is commanded by Law to celebrate, i.e., on the first day (the feast) of Trumpets (Lev 23:24), and on the tenth day (the feast) of Atonement, days of rest<sup>36</sup> should be celebrated; and from the fifteenth day for seven

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<sup>24</sup> “de sabbato et sex diebus.” – C; “de sabbato et” – G, L, S, T, V; om. – P1.

<sup>25</sup> “praecipimur”, “we are commanded” – L, S, G, T, P1, MGH. “praecipitur” – C, V, Vallarsi.

<sup>26</sup> “As the Lord says... my rest” – C, G, L, S, T, V; om. – P1. Probably a gloss.

<sup>27</sup> “De quinquagesimo” – C; “De quinquagesimo” – G, S, T, V; “De quinquagesimo” – L; om. – P1.

<sup>28</sup> Lit. Pentecost.

<sup>29</sup> In Leviticus 25, every 50<sup>th</sup> year was the year of Jubilee, on which debts were cancelled, and slaves set free. Pentecost means “fiftieth”.

<sup>30</sup> Lit. “in usum”, “for the use of”, indicating transfer of property to someone.

<sup>31</sup> Lit. “devorat”, consumes; the author is still thinking about bread.

<sup>32</sup> “orationis”, of prayer – C, G, L, S, T, V, Vallarsi; “operationis”, “of the divine service.” – P1, MGH. An bad abbreviation of “per” being misread as “r” could account for the difference.

<sup>33</sup> “in usum” again.

<sup>34</sup> “de scenophegia” – C (has chapter titles also), G, S, T (helpfully indicates with a “|&” that the “et” belongs in the text), V; “de scenupigia” – L; om – P1, which also omits the “&”.

<sup>35</sup> The Hebrew month of Tishri.

<sup>36</sup> Lit. “sabbaths”.

days, until they end on the eighth, the feast-days of Tabernacles are prescribed. But perhaps by these things it can be signified that we should not cease to learn, because we are consecrated at the end of the age by the triple sacrament of prayer: by the trumpet of proclamation; by the faith of the gospel and by sprinkling with the blood of Jesus Christ in which is the true atonement<sup>37</sup> now that the time of the Law is over; and we, having gathered the “new harvest” of good works, having rested from every evil work, and having received perfection through the grace of the sevenfold spirit, we may deserve to attain the number of the eighth blessing. This, however, there is no doubt that we can achieve through the labours of fasting and prayer, because it is commanded in the Law that the soul should be afflicted.

6. Regarding the New Moons.<sup>38</sup> At the “Neomenia”<sup>39</sup> it is commanded to blow the trumpet, i.e. at the new moon, because he who is enlightened by the moon of knowledge should not cease to preach to others. Paul, enlightened by the brightness of the knowledge of Christ, did not at all disdain to observe this (command), and preached in the synagogues of the Jews.

Regarding the sacrifices, I had intended to say little. Since they contain within them the foreshadowing of the sacrifice of the true high priest, they must also be offered by us to the Lord in a spiritual manner. The calf represents our labour, the sheep innocence, the he-goat the mortification the pleasure of fornication, the she-goat, which feeds on the lofty pasture, the contemplative life, the ram the work of preaching, which brings forth lambs for the good shepherd, the turtledove the chastity of a solitary mind joined to no one but Christ, the dove a more perceptive understanding of the sacraments, the bread the solidity of the commandments, the fine flour the honesty of life, the wine and salt the truth of preaching, the oil the comforts of charity. All these things, whether feasts or sacrifices, the Law commands to be celebrated and offered in one place, because then all things are profitable when they are carried out within the unity of the Church without any error of schism. I, a poor man and a foreigner, did not fear to write these few things, this little writing, leaving many things in darkness, to a rich man and a citizen, because “perfect love casts out fear” (1 John 4:18);<sup>40</sup> believing also this, venerable Father<sup>41</sup>, that obedience with faith is worth more than the power of human intellect.

But these things were requested by you and spoken by me on account of those who, although they appear to be Christians on the surface, are not afraid to tear apart the body of Christ, that is, the Church, with their schisms through the impiety of Jewish thinking. These things we have run through in a brief way, which if they were treated in full, would require a large volume, which cannot be completed at this time, because they require a great period of free time.

Pray for me, venerable Father.

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<sup>37</sup> Lit. “propitiatio”.

<sup>38</sup> “De neomeniis” – C, G, L, S, T, V.; om – P1, MGH.

<sup>39</sup> Greek: νεομηνία, “neomēnia”, the “new moon”, the first day of the lunar month when the thin crescent moon first becomes visible. In the Old Testament it was a rest day (sabbath) and announced with trumpet blasts (Numbers 10:10). Here the author continues his idea that preaching the gospel is the New Testament equivalent of these trumpet blasts. The waxing moon, the “luna scientiae”, the “moon of knowledge” seems to bear the sense of growing spiritual enlightenment in passing from the OT to the NT. Cf. Gregory the Great, *In Ezechielem Prophetam*, book 1, homily 9.

<sup>40</sup> This sentence has many difficulties. See [Appendix 1](#).

<sup>41</sup> Lit. “Papa”, “Pope”, here and below.

## Appendix 1

There is a sentence in chapter 6 where the text is rather uncertain, and the necessary footnotes rather lengthy.

The proposed text and punctuation is as follows:

Haec pauca, in bysso multa deserens, hanc scriptiunculam, diviti pauper peregrinus civi scribere non timui, quia "perfecta dilectio foras mittit timorem";...

I, a poor man and a foreigner, did not fear to write these few things, this little writing, leaving many things in darkness, to a rich man and a citizen, because "perfect love casts out fear" (1 John 4:18);...

*"in bysso multa deserens"*

The C, G, L, V, Vallarsi reading is "in abyssso multa deserens", "leaving many things in the abyss", while P1 has "in bysso multa disserens". In T, otherwise like C, the "deserens" is corrected to "diserens".

"abyssso" appears to be a valid scribal correction for the more difficult "bysso."

"bysso" usually means "in fine linen", and it is used in the Vulgate in that sense (e.g. Exodus 26:1). In late medieval writers it comes to mean "silk." But Walker notes that in fact "bysso" can indeed have the meaning of "abyss" in Greek, citing Herodotus 3, 23, "ἀλλὰ πάντα σφέα χωρέειν ἐς βυσσόν." = "...all sank to the bottom."<sup>42</sup> Therefore this has been given as "leaving many things in darkness" and understanding it as meaning "leaving many things aside."

If instead we accept the Vulgate meaning for "bysso", it would then mean reading "in bysso multa disserens" as "discussing/setting out many things [or: many precepts of the Law] in the finest linen". That might be possible. If so, the sense might then be "giving many things of the Law the clothing of the finest linen of the Gospel." But this interpretation would mean that the author called his work both "a few things" and "many things" at the same time, which seems unlikely. The medieval clarification of "abyssso" is therefore correct.

*"multa"*

"multa" – "many things" – P1; "multa legis praecepta" – C, G, S, T, V, Vallarsi = "many precepts of the Law"; "multa legis prospectu" – L; "legis praecepta" looks like a gloss, showing that an early copyist understood the text as we have done.

*"scriptiunculam"*

"scriptiunculam", "little writing" – L; "scribiciunculam" – P1; "sorbitiunculum" , "little snack" – T; "sorbiciunculam" – G, S, V; "turbiciunculam" – C.

*"civi scribere"*

Vallarsi's clever emendation to "civi scribere" balances "poor man and foreigner" with "rich man and citizen." The manuscript readings are: "tibi scribere", "to write to you" – P1; "cibi praebere" – C, G,

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<sup>42</sup> G. S. M. Walker, "On the use of Greek words in the writings of St. Columbanus of Luxeuil", *Archivum Latinitatis Medii Aevi* 21 (1949), 117-131; p.119.

S, T (but corrected in T to “civi praeberē”), V; “cui praeberē” – L. Possibly reading “cibi” as “food” influenced a copyist to choose “sorbiciunculam”, “little snack” instead of “scriptiunculam”?